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Nietzsche was a Lamarckian or a Darwinist is,—at least in the way the author formulates it,—secondary, and by no means important enough to determine the principle of the division of chapters,—particularly since the attempt to adhere to this principle proves so very unsatisfactory. Again, whether or not Nietzsche observes the ‘biological’ distinction made by Darwin between evolution and selection would be of value only in case it had any bearing on his philosophical ideas,—which, I think, is hardly the case. Nor are we interested in the problem whether the *Superman* will, or not, be a new *biological* species; the definition of species is subjective anyway; and since Nietzsche is not an authority in this field, whatever he says about it need not be discussed.

Of paramount importance are the inquiries into the *philosophical* theories suggested to Nietzsche by *biological* theories. Of these we hear very little in the work under consideration. Of course, the general ideas of transformism, evolution, and selection are too much in the air to count much, and it would probably be impossible to trace precise relations with any special work. One of Nietzsche’s theories would lend itself to such an investigation, it seems (see above, on chap. VIII), and this one is not worked out thoroughly at all. I would almost be willing to give the whole book for one good chapter on that point.

ALBERT SCHINZ.

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PHILOSOPHY AS A SCIENCE. A Synopsis of the Writings of Dr. Paul Carus. Chicago: The Open Court Company, 1909. Pp. ix, 213.

This volume contains a sketch of the philosophy of Dr. Carus, occupying twenty-eight pages, a publisher’s catalogue of his works, with descriptions and press notices, and summaries of editorial articles published in *The Open Court* and *The Monist* from 1887 to 1909. It is a noteworthy literary output, both quantitatively and in point of quality. There are forty-nine titles of books and booklets. Many of them are indeed little more than pamphlets; but together they represent some four thousand pages of text. There are nearly a thousand editorial articles; and though many of them are brief, and many have

been republished in the books, they probably add four thousand pages more of original work. A great variety of subjects are touched upon in these publications. Dr. Carus writes, apparently with equal facility, on mathematics and natural science, history and philology, Biblical criticism and classical poetry, Taoist, Buddhist, and Zoroastrian lore, metaphysics, ethics, and psychology. He has edited and translated Chinese works, with the assistance of Teitaro Suzuki, and written Buddhist stories, satires and poems. Yet he is absolutely right in saying, "a sympathetic reader of my books will find that, in spite of the great variety of subjects which I have treated, all my works constitute an organic whole and are subordinate to a general plan."

It is this impression of a high purpose, a broad outlook upon life, a restless search after truth, and a rational demand for an all-embracing synthesis of thought, that makes even the critical reader forget, in his admiration, much superficiality, inaccuracy and haste that would otherwise disturb him. Long practice has made Dr. Carus a master of one exceedingly difficult art, that of creedmaking. Few men are his equals in the power of presenting, in a brief and lucid statement, the salient points of his philosophy of life. From time to time he takes an inventory of his spiritual possessions. On several occasions he has made summaries of the tendency and scope of his work as a thinker and a public teacher. Such periodical formulation of the individual creed is of great value. The faster a man travels from position to position toward ever receding intellectual horizons, the more desirable it is that he take note of where he is. Many a scholar delves so deeply into his specialty, many a philosopher even becomes so absorbed in a small branch of his subject, that he cannot see the forest for the trees, cannot attain a large and independent view of the world. So far as the most essential points of Dr. Carus's philosophy are concerned, the present writer finds himself in such hearty accord with him, that he takes genuine pleasure in commending this admirably written sketch. A good photograph of Dr. Carus, with a Chinese classic in his hand, fittingly accompanies the little volume.

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